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WEEKLY REVIEW.

—A contemporary says that a sensation was created in the Cathedral (St. Thomas') last Sunday evening, by the entrance of a common sailor who walked up the aisle as coolly as though he thought he was of the sort there wanted. "He had a rough blue coat, but no waistcoat; and his trowsers were suspended by a belt." We are to suppose that the costumes of the rest of the audience there, were such as became those who draw nigh to God in the name of Jesus. His walking stick was a bludgeon, and his nailed boots on the tesselated pavement awoke strange echoes. We know of another place of worship into which three sailors strayed that same evening. Prayer was made for them, the Gospel presented, and before they left they professed to be trusting in the Saviour.

—Our opinion regarding the necessity of Government unspection of conventual institutions, is quite unconnected with the testimony of Miss Weppner, which the *Catholic Examiner* impeaches. (See our Epitome.) Let us suppose that no abuses take place in these institutions; it remains very desirable that the public should have assurance of the fact; the reluctance to have such an inspection established, tends to create the suspicion that *all* is not right.

—They who have the charge of the institutions in which Native youth receive a Christian education, will be encouraged by the conversion of a Calcutta Baboo who received his first convictions of the truth of the Gospel many years ago in the Free Church Institution. He, his wife and eldest son have publicly professed their faith in Christ, and the younger members of the family have been baptized.

—It seems that ultramontane influence is still strong in France, if not with the people, with the Government. It was this influence that proved fatal to Napoleon III, and if the present Government of France does not shake itself free, its turn to be set aside will come. Mr. Gladstone's Essays on Vaticanism have been translated into French, but the Duc de Decazes refuses to allow the free sale of the work at the railway books stalls, on the public highways and in the kiosks.

—*On Guard* for September contains an article on Restorative Aerated Water by J. Fred. Pogson which seems worthy of the attention of the medical faculty and of the public generally. He says:

"In 1872 and 1873, I had to pass the hot weather in the plains, and as I had (under contract) to write a work "Pogson's Indian Gardening" against time, during the hot months of 1872, I found the mental strain so great, that after six hours of work, (with the thermometer at 90° F.) any further concentration of thought was not feasible. I knew from experience that if I drank Wine and water, Brandy and water, or Beer, or Beer cup, that, though my body would feel refreshed, my brain would not respond, and further head work would be impossible. Under the circumstances I decided on adding some grains —(5 to 8) of the Acid Phosphate of Potash, to my glass of Lemon sherbet (my breakfast beverage) and to my satisfaction, I found that I could work two hours longer, that is from 6 a. m. to 2 p. m. and as my manuscript had to be daily posted at 3 p. m. the extra work so easily accomplished, was most satisfactory. The muscles as you know build and repair themselves with Magnesia; so to make good this waste, I added half a teaspoon of 'Citrate of Magnesia' to my glass of sherbet, and I found it to be delicious and sustaining, and as both mental and physical exhaustion rapidly disappeared, under this simple treatment, I felt justified in drawing the conclusion, that, as the Phosphate of Potash (Acid) is a most powerful active salt, it produced the Phosphate of Soda needed by the blood, (to keep it cool and to absorb Carbonic Acid Gas) and the Phosphate of Magnesia, required by the vascular system. In 1873, the heat at Umballa was great, but thanks to the Potash Phosphate and Effervescing Citrate of Magnesia in my sherbet, I got through the most intricate series of mathematical computations, without suffering the slightest inconvenience.

"If the Recruits on enlistment in England, then at the Depôt, and on the voyage out, were denied Spirit rations, these young soldiers would land in India, without having acquired the taste for ardent Spirits, and dram-drinking.

"It is very remarkable that the unfermented juice of the ripe grape, contains all the Phosphates present in the human blood, and that, when boiled down to syrup, its use is most beneficial, and was in vogue in Egypt long before the time of Abraham."

And he might have added that it is still used by the Jews in the Passover; and is the very "fruit of the vine" that was used by our Lord in instituting the Lord's Supper. At least this is our conviction, and the usage of the Jews (so widely dispersed, so observant of tradition and without opportunity of concert) at the Passover, shows that it is more than a speculation. The testimony given in the first of the above extracts, is very important.

—Upwards of 100 representatives from twenty Presbyterian Churches in Europe and America met in London in July last, with a view to the formation of a great Presbyterian Union or Alliance, embracing all bodies of a Presbyterian constitution throughout the world. The first meeting of the Alliance is to be held in Edinburgh in July, 1876.

—We understand that in connection with the Methodist Episcopal Church in Madras, there were fifteen seekers of salvation last Lord's day evening, and that about a hundred profess to have been converted during the last month.

To many readers of John's epistles it is not very clear what is meant by the words: "This is he that came by water and blood, even Jesus Christ; not by water only but by water and blood." Again: "There are three that bear witness in earth, the Spirit and the water and the blood." (1 John v. 6, 8.) There were many in the latter part of the 1st century who fancied that they were honouring Christ by the opinion that he had not a material body like other men, a body of mere flesh and blood. They admitted that he seemed to have such a body, but this semblance was necessary in order that men might see him and become acquainted with him; but in reality he had an etherial body such as the Greeks attributed to their gods. They had more or less of the Manichaean idea that matter implies sin; and they protested against the doctrine of a real incarnation. These teachers have received the name of Docetae; and traces of their conception of Christ are still found in Mahomedism. Some of the early Christians seem to have listened to these teachers: and it is in part to guard men from this fatally erroneous view that John writes this first epistle. He testifies that the body of Jesus was a material body; having himself seen both water and blood issue from the wound made by the soldier's spear. Not water only; this the Docetae would explain as being a sacred *ichor*, like that attributed to the pagan divinities; but water and blood. It may be that in the second passage quoted (the Spirit and the water and the blood) the terms are used as illustrative of what Christ's death does for the believer, atoning and purifying. But in the first passage, the reference is clearly to Christ's body. It was a point of immense importance; for if Christ did not assume a body like ours, his death could not be sacrificial. The apostle urges his hearers to try the spirits, and to regard as antichrist any spirit that confessed not that Jesus had come in the flesh. At the very begining of the epistle, he says: "That which we have seen with our eyes, which we have looked upon, and *our hands have handled*, of the Word of Life." The reason for using this language becomes apparent, the moment we call to mind what the false teaching of the time was. And in his 2nd epistle John says: Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. They admitted that Jesus Christ had lived, but denied that he had a material body. We can easily imagine the sort of arguments they would use. They would refer to the appearance of Jesus in the midst of his disciples, after the resurrection, notwithstanding the closed doors. But even on that very occasion Jesus said to his disciples, A spirit has not flesh and bones as ye see me have. Jesus is truly bone of our bone and flesh of our flesh, though without sin.

The *Overland Mail* gives some account of the preaching of the Rev. Chauncey Giles, "The eminent American Swedenborgian minister and writer," now visiting London:

"Two texts (Ps. cxlv. 8, 9, and Nahum i. 2) of an apparently paradoxical nature were selected, in the former of which the Deity is represented as a Being of infinite love, and in the latter as posessed by implacable hatred. After enumerating the various ways in which attempts had been made to explain or reconcile these and similar seeming contradictions, the preacher urged that both statements must be accepted as true, but with the distinction that one is absolutely so and the other relatively; setting forth as absolute truth that God is love, and as relative truth that He is a God of vengeance, the latter being only an appearance of truth as it is presented to man in an evil or ignorant state. As a scientific illustration of relative and absolute truth, the preacher instanced the so-called rising and setting of the sun; to uninformed minds the sun appears to move, and to such it may be said to be relatively true that it does, whereas the absolute truth, as unfolded by science, is that the apparent changes of the sun's position are due to the motion of the earth."

We object to the statement that God is represented in Nahum i. 2, as a being of implacable hatred. The language is: "The Lord is jealous and revengeth and is furious; he will take vengeance on his adversaries, and he reserveth wrath for his enemies." The prophecies to which this is an introduction show that the reference is to judgments to be brought to pass on Nineveh, and which were brought to pass by means of the armies of Babylon. The prophet teaches us to see a divine retribution in these historical events. Where love exists hatred must necessarily exist; for there must always be conceivable an opposite to that which is the object of love. When we say that God loves the world, we understand that God desires the happiness of all his creatures; but He cannot do this without hating that which militates against their happiness and just in the degree in which it militates against it. God could not be the Ruler of the universe, except there were in his character that which would make him terrible to persistent sinners. Sin directly antagonizes the love of God; God would bless all mankind and divulges the secret of happiness in his law that requires them to love him with all the heart and one's neighbour as oneself; the violation of this law is therefore an open war against the highest interests of all; and He who seeks these highest interests is bound by the perfection of his nature

to hate sin, and, so far as sin and the sinner are identified, to hate the sinner. But the Gospel shows us how, in the wisdom of God, it is possible for the sinner to escape this identification with sin, and become the subject of God's loving help; shows us the Son of God taking upon him the sin of the world and getting it crucified in himself, so that the grace of God that bringeth salvation may come to every one that believeth. But it is a great mistake to suppose that hatred has no place in the divine character. If hatred were not there the creatures of God would be without any guarantee of safety. Is it perfection in the mother to smile upon the murderer who is about to plunge the knife to the heart of her babe? Is it perfection in a ruler to give his benison to the brigands that infest his kingdom? The Lord Jesus is true to himself when he says both of the deeds and doctrines of false religionists, "I hate them." Rev. ii. 5, 15.

With regard to the question proposed by "Beta" (see our correspondence column), the passage that first suggests itself is this:

"We must all appear before the judgment-seat of Christ, that every one may receive the things done in the body, good or bad." 2 Cor. v. 10.

The words immediately preceding this verse, are these: "We labour that, whether present or absent, we may be accepted of him." Peter speaking with reference to the coming of the day of God, says: "Be diligent that ye may be found of him in peace, without spot and blameless." Here the solicitude is that the eye of the judge may find the believer to be all that he should be. The judgment-seat of Christ is the revelation of Christ as he really is: to appear before him is to appear in the presence of the true standard; the question will be, Are we conformed? Or is there disparity? My word shall judge them in the last day, says Christ; the very word that is now with us; if we allow ourselves to be fully judged by this word now, then judgment in the last day will be simply the recognition by the Judge that he has nothing against us. (I have somewhat against thee, he said to the Ephesian church.) With this corresponds the passage in Romans xiv. 4—12. With regard to sins before conversion, they are cancelled by the blood of Christ; he that believeth shall not come into condemnation but is passed from death into life. Who shall lay any thing to the charge of God's elect, God's justified ones? This certainly means that the pardoned sins shall never be brought forward against the believer. But we are told that there is nothing hid that shall not be known. David says (Psalm xxxii. 5) "I acknowledged my sin unto thee and my iniquity have I not hid." He had previously been hiding it from God and from himself. The believer accepts the testimony of God concerning all his sin; it is then no longer hid. Does God require that all the universe should know it? If the interests of others demand its disclosure, if the glory of God demands it, it shall be made known. The true believer does not wish to steal a reputation, to be thought better of than the facts warrant; he commits all the facts to God and is content that God shall do with them as seemeth good unto him. The word of God assures him that staying himself upon God, he shall be kept in perfect peace, and he looks forward to the judgment without the slightest dismay. We do not know of any reason for believing that all the facts regarding every saved sinner shall be made known to all the world; but the believer must leave these facts with God, content that God shall be glorified; for he is an Israelite indeed, in whom is no guile.

With regard to 1 Tim. v. 24, the meaning is that some men's sins are conspicuous; the man's evil repute marches before him, and when people see him they know what sort of character he is. The sins of others are not so easily known and you have to be acquainted with them some time before you discern the motives by which they are influenced. So too, the apostle goes on to say, as regards the good works of men, some are conspicuous, others are not known for some time; they cannot be hid, they will come to the light some day. This is with reference to the instruction given in v. 22.

(COMMUNICATED.)

TESTIMONY TO THE SAVING POWER OF THE LORD JESUS.

I REMEMBER the time when I felt a desire to be identified with religious people. They could sit at the Lord's table, but I felt that I could not. Month after month as sacrament Sunday came round I used to see the table laid, but with tears in my eyes, I would leave the church while others remained to partake of the Lord's Supper. I felt that all was not right, there was an aching void in my heart, there was a guilty conscience gnawing within me. In vain did I try to do good and to be right. If I succeeded in keeping to some extent from outward acts of sin, I was still under the sway of sinful thoughts.

Often when alone I used to grieve over my past sins. If I had been cut off then, in my sins, unpardoned, I would have been banished from the presence of God for ever. But thanks be to God He sent His servant the Rev. Wm. Taylor to lead me to Christ.

I do not for one moment wish to speak disparagingly or ungratefully of those who gratuitously laboured for my welfare and the good of my soul. I do not forget that I was in my childhood dependant upon charitable institutions such as Dr. Wilson's school for my education and moral training. I shall for ever remember with gratitude my kind christian teachers and the christian instruction which I received.

It is the work of the Holy Spirit to convince of sin and to awaken sinners to a sense of their need of salvation. The Holy Spirit uses human agency, and I must say that the Rev. Wm. Taylor was the agent in God's hands who succeeded in persuading me to make an entire surrender of myself to God. I was under his preaching more deeply convinced of sin, and was led to repentance. I was awakened to a sense of my danger and *felt the necessity* of seeking safety for my soul. God's love to men was variously illustrated and dwelt upon by him. The parable of the Prodigal son was so presented that I was inspired with confidence in God my Father and was led to seek reconciliation with Him through Christ. Although it was to me a time of great inward struggle, doubts, fears, and various threatening suggestions from the devil presented themselves to my mind at that time, viz., the night of the 30th January 1872; yet thanks be to God I did submit to His will. I consented to receive Christ and to be saved in His own way. Then the burden of sin rolled off and the peace of God flowed into my soul,—"Thy sins are forgiven thee." "Sin no more," these words came to me. Since that time the Lord has led me through various experiences of the christian life, and at all times I have found Jesus to be to me truly a Saviour. I am saved from sin and am led alone in the path of holiness and can now use the language of the 103rd Psalm: "Bless the Lord O my soul, and all that is within me bless his holy name.

I can also join the Apostle Paul in saying, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

G. A.

26th August 1875.

—He who is efalse to present duty breaks a thread in the loom, and will see the defect when the weaving of a lifetime is unrolled.

—There is seldom a line of glory written upon the earth's face but a line of suffering runs parallel with it; and they that read the lustrous syllables of the one, and stop not to decipher the spotted and worn inscription of the other, get the lesser half of the lesson earth has to give.

"Fine prayers are generally very wicked prayers. In the presence of the Lord of hosts it ill becomes a sinner to parade the feathers and finery of tawdry speech with the view of winning applause from his fellow mortals. Hypocrites who dare to do this have their reward, but it is one to be dreaded. A heavy sentence of condemnation was passed upon a minister when it was flatteringly said that his prayer was the most eloquent ever offered to a Boston congregation."

The Bombay Guardian.

SATURDAY, SEPTEMBER 4, 1875.

FRIENDLY WORDS TO ROMANISTS. VIII.

FROM an explanation of the Mass by the Right Rev. Dr. England, late Bishop of Charleston, prefixed to "The Garden of the Soul" a well-known Manual of the Roman-Catholic Church, we extract the following statements:

"The Mass is the principal Office of the new law, in which, under the appearance of bread and wine, the Redeemer of the world is offered up in an unbloody manner upon our altars, as a true, proper and propitiatory sacrifice for the living and the dead." "Sacrifice consists in the production of the victim, its oblation by a lawful minister, and a destructive change being made therein. The person who performs the act of sacrifice is called a Priest, the place on which it is performed an altar. In the Mass, Christ is the victim; he is produced by the consecration, which, by the power of God and the institution of the Redeemer and the act of the Priest, places the body and blood of Christ, under the appearance of bread and wine upon the altar; then the Priest makes an oblation of this victim [Christ] to the eternal Father, on behalf of the people, and the victim [Christ] undergoes a destructive change, showing forth the death of the Redeemer, and making commemmoration thereof, by the exhibition of the apparent separation of the body from the blood; the former being under the appearance of bread and the latter under the appearance of wine, and by the consumption of both by the Priest. The performance of this is the essential part of the Mass, all that is necessary for its validity is the priestly character of the minister, and the consecration, oblation and consumption of the victim. And for the performance hereof Christ left power to his Apostles and to those to whom they should communicate the same, and to their sucessors for ever—'Do this for a commemmoration of me,' Luke xxii. 19."

Now God giveth wisdom to those who feel their need of it, and the wisdom from above is 'without partiality.' With such wisdom let any one compare this account of the Mass with the account of the Lord's Supper given in the word of God. As we saw in our last number, the whole of what is said in the Scriptures on the subject, would not cover more space than the extracts we have just made from Bishop England's explanation. What was instituted was a repast, a supper; the food was to be bread and the fruit of the vine; all were to partake; it was to be in commemmoration of the sacrificial death of Jesus; it was to be continued until Jesus came again. But there is not a word about an altar, a constantly repeated sacrifice, a priest, and all the rest of the stupendous paraphernalia the explanation of which extends through 70 pages. What a tremendous doctrine is that which is brought forward in the statement that whenever Mass is performed Christ the victim is in the hands of the priest and is offered up as a true, proper and propitiatory sacrifice for the living and the dead. So that what Christ once accomplished on the cross, a propitiation for our sins and for those of the whole world, is made null and void for the sinner of to-day except as it is supplemented by the offering up of the Victim by the priest on the Mass to-day! How is it possible to call this a commemmoration? What we are to commemmorate is the one sacrifice by which Christ hath perfected forever them that are sanctified. To commemmorate a sacrifice is one thing; to repeat a sacrifice is another and a very different thing. Will our readers kindly look at the following passages from Hebrews, and especially at the word ONCE?

"For it was fitting that we should have such a high-priest, holy, innocent, undefiled, separated from sinners and made higher than the heavens; who needeth not daily (as the other priests *) to offer sacrifices first for his own sins and then for the people's; for this he did ONCE in offering himself. vii. 26, 27.

"But now ONCE at the end of ages, he hath appeared for the destruction of sin, by the sacrifice of himself." ix. 26.

"And as it is appointed unto men once to die and after this the judgment; so also Christ was ONCE offered to exhaust the sins of many; the second time he shall appear without sin to them that expect him unto salvation." ix. 27, 28.

"The self-same sacrifices which they offer continually every year, can never make the comers thereunto pefect: for then they would have ceased to be offered; because the

* Those high-priests. GB.

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worshippers ONCE cleansed should have no conscience of sin any longer." x. 1, 2.

Now let us hear Paul:

"For in that he (Christ) died to sin, he died ONCE; but in that he liveth he liveth unto God." Rom. vi. 10.

And Peter.:

"Because Christ also died ONCE for our sins, the just for the unjust, that he might offer us to God." 1. iii. 18.

We have not the slightest hesitation in affirming that the doctrine of the Mass, while professing to honour the atoning work of Christ, virtually nullifies the cross of Christ by making it dependent for its present efficacy on the offering up of a supposed Victim by the priest to-day. The doctrine of the Mass is that in order to obtain any spiritual benefit from the expiatory death of Jesus on the cross, to obtain access to the Father, forgiveness of sin, grace to help, we must have an offering up of the Victim by a priest; the priest thus as it were taking possession of all the purchase of Christ's death, and denying it to all except those who look to the oblation that he shall make for them. The object of the whole is evidently to bind the believer hand and foot in all that pertains to redemption, and deliver him into the hands of the priest.

Now if this were the means of obtaining forgiveness and grace to help, how could the epistles of Paul, Peter, John and James have been otherwise than full of it? For the things they had to write about were just those that would have led them naturally to speak of the Mass, as that which was necessary to give the cross a present efficacy. But nothing of the kind presents itself. The only instance in which we have a reference to the Lord's Supper in these epistles, is in 1 Cor. x and xi. Paul is here finding fault with the way in which they were observing the Lord's Supper. Here now we might expect, if any where, a statement in support of the doctrine of the Mass. But not a word of any propitiatory power in any oblation offered by a priest. Not a word. We have simply a commemmorative ordinance.

GLEANINGS IN EPHESIANS.

Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. iii. 21.

The church exists that the glory of Him who is able to do exceeding abundantly above all we ask or think, may be manifested. And as we are strong in faith, recognizing the divine power that worketh in us, and giving it scope, shall this glory be revealed. When such petitions as we have been considering (16—19) are offered in expecting faith by all Christians, then shall the church arise and shine, her light being come and the glory of the Lord risen upon her. 'Unto all generations of the eon of eons, would be a literal rendering. The eon of eons is the great eon which embraces all minor eons.

I beseech you that ye walk worthy of the vocation wherewith ye are called. iv. 1.

The apostle is willing to assume the attitude of a suppliant, to induce them to live in such a way as shall cause the Gospel to be seen in their lives in untarnished beauty. He knows how much the heart of Christ is set upon it. Worthy of the call addressed to you. What was that call? Come unto me, all ye that labour and are heavy laden, and I will give you rest; take my yoke, learn of me, for I am meek and lowly of heart. One that responds to such a call as this, declares plainly his rejection of the world; for the call is addressed by One who is despised and rejected of men, and who is on his way to the cross. Learn of me; the believer is a disciple, and the true disciple is as the master. Only they who resemble Christ are walking worthily of the call which they profess to be obeying.

With all lowliness and meekness. (2)

How naturally this comes in. He is meek and lowly, and it is his glory that he is so. The prophet saw him entering Jerusalem in his kingly glory; he exclaims: "Rejoice greatly, oh daughter of Zion; shout, O daughters of Jerusalem; behold thy King cometh unto thee." We look, almost trembling lest the effulgence shall be too great for our poor vision; but what do we see? "One who is just and having salvation; lowly and riding upon an ass." Yes we see the glory of God, not that of man, in the face of Jesus Christ, and learn to regard as of highest importance that which we formerly despised. Lowliness; all lowliness and meekness; thus we show that we have learned of Christ. A Christian was walking in Bristol, and hearing profane language, said to the party, 'swear not at all,' and in return received a violent blow on the cheek. He then said: If you choose you may smite me on the other cheek; but I must repeat in all kindness what I have said, Take not God's name in vain. He then went on his way. The man who had struck him gazed after him in amazement, in a kind of stupor; then he suddenly resolved that he wonld overtake the man and ask his pardon. But he could not find him, though he made diligent search. His mind had by this time become fully aroused, and he said, Though I cannot find the man, I can find his God. He went home and sought the Lord and soon found peace and joy in believing. The spirit of Christ exhibited in his humble follower, accomplished what no sermons had ever done.

With long-suffering, forbearing one another in love.

These things are conspicuously written in the life of Him who was brought as a lamb to the slaughter. This is our calling; to walk as Christ also walked, enduring the contradiction of sinners, and washing the very feet that were to flee when danger came. Forbearance implies injuries, insults, disregard, neglect; these are man's methods of vanquishing love, and the love that is of earth, is effectually vanquished by such treatment. But as we are called to follow Jesus, we look to him, feeling it will be time enough for us to feel resentment when we see it in him, when we have gone as far as he went in the enduring of wrongs. I profess to love my brother; but if I get irritated at some supposed unkindness, this shows that I love myself more. A wrong spirit in him may well distress me because it signifies danger for him; just as if I saw the signs of scarlet fever or the plague appearing in him. It is love that saves; the vocation of the Christian is to walk in love; true love suffers long and in kind.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—May I trouble you with a small query. A Chr. brother and I have been talking over the possibility or likelihood of true Christians being *judged* at the last day. One of us contends that, to enhance the justice of God before an assembled world, the sins of each true Christian will be published, and Jesus' Atonement thereby also exalted. The other is of opinion that we, as Christians, have already been judged, condemned and punished in Christ; that there is now no more condemnation to those who believe and therefore we shall not be subjected to the opprobrium of being exhibited before God's children and enemies in our condition *out of Christ*. He believes that the robe woven for us by Jesus will envelope us and prevent our passing through such a terrible ordeal. This brother rejoices under the power of Jesus' blood to screen off the sins of the past, and he urges the text "As far as the East is "from the West so far hath He removed our trans-"gressions from us."

We have elected to refer the question to you for elucidation. We also beg a clear explanation of 1 Tim. v. chapter 24. verse "Some men's sins," &c. which gave rise to the discussion.

Yours sincerely,
BETA.

Khandeish, 31st August, 1875.

REQUESTS FOR PRAYER.

"For an officer addicted to drunkenness. His wife and children have often to flee from him for their lives, sometimes in the middle of the night. I have frequently spoken earnestly and faithfully to him, but to no purpose. I earnestly ask all the Lord's people to join with me in praying that he may turn to the Lord and be a blessing instead of a curse. Also, for another officer who has joined him."

NOTICE.

An ENGLISH LECTURE will be delivered by REV. J URQUHART in the FREE GENERAL ASSEMBLY'S INSTITUTION, KHETWADI, on Saturday evening, September 4th, at 8 o'clock.

SUBJECT.—*Difficulties connected with the Christian Doctrine of the Atonement.*

Epitome of News.

SATURDAY, AUGUST 28.

—A man of the 65th Regiment, stationed at Lucknow, named Price, committed suicide on Thursday last.

—A Brahmin widow, in the Satara district murdered an infant child and has been sentenced to transportation for life.

—*Madras Mail:* "We have received further particulars of the disaster at Mahalingam when a number of pilgrims were caught by and drowned in a freshet. The current swept down with fearful velocity, washing down stones and masses of earth in its onward course as it leapt from rock to rock; but even in that perilous juncture a few pilgrims plunged into the water to save their drowning friends. One plucky young fellow in particular plunged thrice into the stream, and dragged three persons to the shore; but, we regret to add, he was swept away at the fourth time when, wearied by his exertions, he could no longer withstand the current. After the fresh had subsided the Saptoor zemindar, who was present at the scene with his retainers, helped in the melancholy task of removing the dead, who lay scattered here and there in the river bed. At a certain place in the side of the torrent, where the bank caved into a hollow, some twenty corpses lay in a heap huddled together; a little further on was a dead body jammed between rocks; some bodies bearing marks of fearful injuries were found at the bottom of the first drop of the stream; in short all along its course till it emptied itself into the Watrap tank, were to be seen the remains of the unfortunate pilgrims who had been all life and devotion only ten minutes ago. The catastrophe, sudden and fearful as it was, did not deter some rascals among the crowd from making away with the clothes and ornaments of the deceased. Under pretence of searching for friends and relatives, they robbed the dead in the broad daylight, and in some cases cut off noses and ears, the more readily to effect their purpose. The police, headed by a European official, appeared on the spot the third day after the disaster. Of the Madura pilgrims 15 silk-weavers, 10 brick-layers and 5 oil-mongers were carried away; and the total number of persons who lost their lives may safely be put down at 150. *Apropos* of the disaster, we may mention that a party of mountainers who live higher up the hill shouted to the pilgrims to warn them of the rush of water from above: but in the roar of the elements their voices were either totally lost, or faintly audible."

MONDAY, AUGUST 30.

—*Times of India:* "We observe with much regret that three soldiers of H. M.'s 48th Foot at Bellary have comitted suicide, but under what particular circumstances we are not told. It is a very curious fact in regimental life that these suicides rarely or never occur singly. If one man shoots himself, two or three of his comrades seem impelled by some horrible fascination to follow his example. When this passes over, very likely a year or two will elapse without another case of suicide, but whenever one happens others will follow. There is much in Indian life to depress the British soldier in time of peace. He is obliged to remain in barracks the greater part of the day. If he goes out, it is too often to take a listless stroll to the bazaar, where for a few annas he can drown his troubles, and poison himself with liquor which inflames his blood and ruins his stomach. If he is a steady man and resists the temptations of the bazaar, he is hard put to it, to get through the twenty-four hours without becoming very much bored. Those soldiers are the most fortunate who have learned a trade, say carpentering, at which they can work, and from which, if they are skilful and industrious, they can derive a not inconsiderable profit."

—*Bombay Catholic Examiner*, with regard to Miss Weppner and her book: "In April 1871, this Miss Weppner presented herself at the Fort Chapel and applied to His Lordship the Bishop to be allowed to stay in the Fort Convent. It happened that just then one of the Nuns in this Convent was sick of the measles, and it was quite impossible to take in a stranger as a lodger under those circumstances. Miss Weppner, on hearing of this and being offered hospitality at Bandora, showed her temper, and took it as a grievance that *she* was so knocked about, *who am an authoress, travelling all over India, and always putting up at Convents and not at hotels.* Yes; Miss Weppner had received hospitality at two Convents before she reached Bombay: at Bankipore and at Allahabad she had been hospitably received by the good Nuns, and yet of each of those two Convents she made it her object to speak unkindly, as though she had been badly treated by them. We, however,

could give evidence, and a lady in high position in military circles in this Presidency could confirm our evidence, that Miss Weppner's expectations as to what poor Nuns, giving her hospitality, ought to do for her, were exceedingly free and large. Mr. Gumpert, then the Consul for Germany, can give evidence to show that, when this authoress refused to stay at the Bandora Convent, lodgings were procured for her in Medows Street, where she was entirely provided for by the Nuns of the Fort Convent."

—Rev. I. G. Bliss, D. D., writing from Alexandria to the *Bible Society Record*, says: "Eight years ago the patriarch of the Coptic church made a bonfire of Bibles and other books in the court of the principal church in Osioot, the capital of Upper Egypt, hoping that by that desperate measure he would be able to put a stop to the circulation of the Scriptures among his people, and check completely the work of evangelism in Egypt; but, instead of destroying our work, it proved a grand advertisement of our books, and created among all classes a great curiosity to see what kind of books those were which so stirred his wrath. Since March, 1867, when the burning took place, 16,731 volumes of the Scriptures and religious and educational books have been sold in that part of Egypt, for which $3,282.01 in gold have been received —an average daily sale of seven books. But this is not the only result; schools have been started, self-supporting evangelical Protestant Churches have been organized, and the present outlook from that capital of Upper Egypt is most favourable for the speedy establishment of our Lord's kingdom in all that region. This great Bible and evangelistic work is not confined to the Copts alone. Quite a number of Moslems, also, have become deeply interested in the study of the Bible."

—*Commonwealth:* "The New York *Herald* of a recent date contained the following advertisement:—Wanted, a few young men, lately landed, to work in a distillery store. *Those who smoke, chew, or drink, need not apply.* Wages $15 a month, and board. Apply——, West——Street. We think this the best commentary that we have met with upon all the blatant nonsense talked and written by liquor dealers and their advocates, including the *N. H. Union*, about the folly and fanaticism of teetotalers and prohibitionists, and the necessity for men to use stimulants. When distillers want employes themselves, 'those who smoke, chew, or drink need not apply.' How soon will this be the rule in the church, the Sunday-school, the Christian ministry, business houses, banking and insurance companies, and State and nation? How soon?"

—*Lucknow Witness:* "A Calcutta friend sends the pleasing intelligence of the baptism last Sunday, at the Free Bengali Church, Cornwallis Square, of a Brahman family consisting of a gentleman, lady, and seven children. The gentleman's name was Babu Wooma Charan Chatterjee. He belonged to the highest caste in the Hindu community and was educated in the Free Church College at Calcutta. The baptismal rite was administered by the Rev. G. D. Maitra, pastor of the Church. A large number of Hindus were present to witness the ceremony and would probably have created a disturbance had not the Rev. K. S. Macdonald taken the necessary precaution of securing police assistance. The event has created much excitement in the city."

"A note from the Rev. C. Bennett of Rangoon says, 'There has been of late an ingathering of Burmans in the valley of the Irrawaddy, and 51 have been baptized. Some of them heve been converted through the reading of tracts and had never had the teachings of a Missionary.'"

Tuesday, August 24.

—A Protestant in the *Bombay Gazette:* "Last night *Father!* Luke Rivington publicly announced towards the close of his sermon that he intends introducing the confessional at St. Peter's, Mazagon. He said that he considered it to be enjoined in the Prayer Book, and though he anticipated opposition to the measure, he was only opening out an old well that had been filled in. Now, I for one protest against this opening out of old wells that had been filled in because they contained bad water, as much as any reasonable being would protest against the re-opening of the numerous old tanks in Bombay that were filled in when we obtained pure Vehar water. As to its being enjoined in the Prayer Book I have nothing to say—except, if so, so much the worse for it, since it is nowhere enjoined in the Bible, nor is the prurient practice a custom of the Established Church of England—which is a Protestant Church, whatever Mr. Rivington may say to the contrary."

—*Deccan Herald:* "We are glad to announce that through the exertions of Mr. Noor Khan, Chief Constable G. I. P. Railway Police, Poona, the real party—Rajoo Moraree Mahar—who placed obstructions upon the railway line between the Loonee and Ooroolee stations on the night of Friday last, has been apprehended. There were nine big stones weighing about one maund each, evidently taken out from the railway fencing wall for the purpose, and they must have been removed a quarter of an hour before the Down Raichore Mail train passed the spot (No. 131 Mileage.) The culprit was employed as a night line watchman by the Engineering Department G. I P. Railway. He put the stones on the rails and very cleverly lay down on the bank, having himself tied up his hands and feet with his own turban. He then commenced calling out to his companion, Gania Eswara, (who had been away for a few minutes) for help, complaining that he was beaten to death and tied up by three Ramosees named Rungoo Suddoo, Auhillia Guppia and a third not known, all residing at the nearest village of Loonee. We hear that the tricks of Rajoo were soon brought to light by our energetic Chief Constable who took him to the Railway Magistrate and the Railway Police Superintendent on Saturday night, before whom the accused confessed his guilt and asked for their mercy, declaring that a woman Mooktee was at the bottom of the case."

—*Bombay Gazette:* "Yesterday being the last day of the Hindoo month Shravan, was kept as a holiday by all Hindoos who could do so. Like all Hindoo festivals the most important items in the day's programme consisted of silly ceremonies in honour of the goddess Durga and her attendants, the Yogeenees, of whom tradition says there are more than sixty. The Hindoo women keep this day as one peculiarly their own, inasmuch as on it they address their prayers to the goddess for the purpose of soliciting favourable results to their marriages."

—There has been a meeting of Native gentlemen at Akola, to take steps to found an annual prize for the study of Persian and Sanscrit, in honour of the late Dr. Sinclair.

—W. A. refers in the *Times of India* to a feeling "That is unfortunately generally prevalent—viz., that the cathedrals and churches of the established church are a kind of dress circle, in which the lower classes of Christians are admitted under tacit protest rather than welcomed, and hence the popularity of the places of worship established by the hundreds of Christian sects in which a poor man need not blush for his coarse cravat and coat or that his trousers are suspended by a belt. It was once said by a great authority that 'it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of Heaven,' and the general belief in that saying accounts for the great reluctance displayed by Europeans to enrich themselves by speculation in shares or cotton or well-paid appointments, and for the liberality with which they subscribe to the support of poor pensioners and other unfortunates."

—The reported Russian occupation of Merv is discredited at Simla.

—Writing of the recent epidemic of measles in Fiji a correspondent of the *Otago Daily Times* remarks:—"The missionaries have come through the ordeal splendidly, and have gained new claims on the native regard. You know how I have in many ways differed from their views, but their conduct in this crisis has been noble, and it is sickening to find them made the subject of low, scurrilous attacks in our papers in the midst of all their labours. You remember Mr. Webb; he is now at Bau, where his work must have been terrible. It is necessary to see one of these missionaries, as I have, with wife ill, servant ill, children ill, and all the work of house-hold and sick room devolving on him, and perhaps one or two barely-convalescent native teachers, yet finding time and means to devote himself to the wretched natives, sick by hundreds around him. One feels then the heroism of their work, and that the comforts of modern life in Fiji have not extinguished the old spirit which led them to face its climate and its hardships in the old cannibal days."

—The *Deccan Herald* on the Poona Libel Case: Mr. W. P. O'Brien, in consideration of the apologies tendered by him, was fined Rs. 20, in default seven days' simple imprisonment, and Mr. Rustomjee Dadabhoy, Printer and Publisher of the *Poona Observer* was fined Rs. 40, in default seven days' simple imprisonment, and all the costs of the case. The evidence of Colonel Warden and Dr. Fraser was not taken, neither were the accounts of the Hotel and Press nor the correspondence looked at. As Dr. Fraser was not even given a chance by the Defence of denying a statement made by Mr. O'Brien, we take this opportunity of distinctly stating that Dr. Fraser has nothing whatever to do with the *Deccan Herald*."

—*Bengal Christian Herald:* "We are glad to learn that the Khassia brother M. Miree, an account of whose ordination in Calcutta we published some time ago, is now quite up with his work among his countrymen. On the 14th instant a meeting of the Khassia Christians was held at Shillong at which 65 were present, welcoming Mr. Miree to his pastoral work and expressing their thanks to God for giving them a pastor of their own nationality for the first time. The Khassia brethren, in order to enable Mr Miree to devote the whole of his time to ministerial and evangelistic work, have formed a sustentation Fund from which they intend to give him an allowance of Rs. 8 to Rs. 10 every month by way of supplementing his income from his own estate. This is a move in the right direction and clears the way of a successor to Mr. Miree, for we cannot expect every pastor to be a man of almost independent means like Mr. Miree."

Wednesday, September 1.

—*Bombay Gazette;* Allahabad: Cholera or malignant malaria has attacked the troops located in the Fort at Allahabad. They have been moved into camp.

—From the following it would seem that Colonel Baker's imprisonment is likely to be a farce: "He is allowed to wear his own clothing, to buy his own food, to furnish his rooms—he has had two allotted to him with what is reasonable, necessary, and not extravagant; to have wine at his own cost not exceeding one pint, or malt liquor not exceeding one quart, per day. He is not required to do any work, to clean his apartment, make his bed, or perform any menial office, all these being done for him by an officer of the prison. He may have any unobjectionable books or newspapers which he chooses. He may write or receive letters or papers, but these must in the first instance be examined or read by the governor. Lastly, he may see his friends in his "apartments" between 9 A.M. and 6 P.M."

There are lots of people in London who would like to be entertained in the same way at the expense of Government.

—*Times of India* Correspondence: "There is a custom in the Gaekwar's territory, enforced by Government, by which all butchers, fishermen, goldsmiths, coppersmiths and washermen are not allowed to pursue their ordinary callings during certain eight days of the Hindoo month Shravan which are called Athai. These eight days are considered as most sacred in the year by the Banias and Shravaks, who, therefore, think it a great act of religious piety to *prevent the abovementioned poorer classes of people* from lawfully and honestly earning their bread."

Sir Madawa Rao has issued an order upholding this custom. The Parsees complain against it.

—Mr. Ramchundra Bapoojee, Magistrate at Tanna, in giving a decision regarding the Holee nuisances, says: "Now, as regards the charge of utttering obscene words brought against them under Section 294 of the Indian Penal Code, it has been shown by the evidence of witnesses that the utterance on the occasions in question, of the obscene words complained of, is in accordance with Hindoo Shastras and custom, and that not only no one is annoyed at it, but all orthodox Hindoos take pleasure in it."

Here we have a remarkable admission concerning Hindoo orthodoxy.

—*Madras Mail:* "Two men, father and son, named Hornapah and Goorapah were to have been hanged at the Central Jail on Monday last, but their friends petitioned the Chief Commissioner to have the execution stayed, to enable them to appeal to the Government of India. There being no grounds for the appeal, orders have been issued to carry the execution into effect next Wednesday morning. They murdered the sister-in-law of the father, about four months ago, in the Mulwagulu talook, under very provocating circumstances. The murdered woman had illicit intercourse with her own servant; and, to wipe out the disgrace, the father and son wiped her name out of the list of the living, for which act, their own names will soon be wiped out also."

—*Overland Mail*, August 13: In defence of his charge against the movers of the policy of the Vatican, of contemplating a religious war Mr. Gladstone says:—

To what has been written in the pages I now reprint, with respect to the intention of proceeding to blood upon the first suitable occasion, I will only add the very explicit declaration of Archbishop (now Cardinal) Manning, at the meeting of the league of Saint Sebastian, on Jan. 20, 1874:—"Now when the nations of Europe have revolted, and when they have dethroned, as far as men can dethrone, the Vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of international law—when all this has been done, there is only one solution of the difficulty—a solution I fear impending, and that is the terrible scourge of Continental war; a war which will exceed the horrors of any of the

wars of the First Empire. I do not see how this can be averted. And it is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place." This speech was delivered some months before the attention of the British public had been specially invited to the plans of the conspiracy. The idea of force is not new. It took effect in the French occupation of Rome from 1849 to 1866, and of Cività Vecchia at a still later time. At present, and for the moment, we have words of a milder tone; and invitations to Italy to destroy that national unity which she has wrought out with so much suffering and after so many generations of depression. At the proper time, the more out-spoken and more sanguinary strain will of course be resumed.

Victoria Anderson, a rope-dancer from Sheffield, aged twenty-three, fell from a velocipede on a rope eighty feet high, on which she was performing at Berlin. She was fearfully injured, and died shortly afterwards.

The origin of the present disturbances (says the *Eastern Budget*) is the unequal taxation of the Turkish and Christian inhabitants respectively. The former pay only three kinds of taxes—the tithe of their agricultural produce, the house and land tax (100 piastres per house), and the tax (twenty to 200 piastres) for the maintenance of the officials. In addition to the above the Christians have to pay the military emancipation tax, though they are now liable to serve in the Turkish army; the brandy tax (twenty piastres per house), and the cattle tax (four piastres a head). There are also import dues, which vary according to the nationality of the importer, the Turks paying 3 per cent., the Slavs 7 per cent., and foreigners 5 per cent.

—An illustrated paper called "The Royal Tourist" is to be published at Calcutta during the time the Prince of Wales is in the country.

Thursday, September 2.

—*Bombay Gazette;* London: Alexander Collie has bolted, leaving his too confiding sureties in the lurch, and these gentlemen, Mr. Josiah Radcliffe, and Mr. William Frederick Wigg, have to pay the full amount of their recognisances, £2,000 each.

—Three sailors were sent on board the *Acorington* in a state of intoxication. One of them jumped overboard and the other two followed meaning perhaps to try to save him. One of them was soon got aboard, but the other two floated a great distance and were picked up in a state of complete exhaustion by a boat's crew from the *Assyria*.

—The weekly prayer-meeting of the Bombay Young Men's Christian Association is held every Friday evening at 8-30 in the General Assembly's Institution, Calbadevi. A daily prayer-meeting is held in the Vestry of St. Andrew's Church at 1-15 p. m.

—*Sydney Herald:* "England is, in reality, much greater than she knows; and were she conscious of the power which Federation would give her, and would she also direct her efforts to weld together in a perpetual alliance, offensive and defensive, the whole of the English-speaking peoples on the face of the globe, she could impose peace on all the world. Her flag, which now floats on every sea, and is to be seen in every part, would command greater respect, and would be the emblem of a mightier power than that which was symbolised by the eagles of Imperial Rome; and without the consent of the Empress of Britain and the President of the United States, not a cannon could be fired in any part of Europe."

—The *Alta California* gives some details of much interest to archæologists, if only they are trustworthy, as to recent discoveries of ruins made by the staff of the Montezuma Canal Company in the valley of Pueblo, on the Californian border of New Mexico. The works for irrigating this naturally fertile district from the river Gilo are said to have been going on for nearly two years past, and during the course of them the engineers have come upon several destroyed cities, some barely covered over with mould, the accumulation of centuries, others having the ruined walls still partially visible, only for their being overgrown by vegetation. The cities so found all bear traces of having been ruined by fire, but the walls are of blocks of stone, put together with mortar in regular fashion. Cooking utensils and waterpots of pottery-ware were discovered in various parts intermingled with calcined human bones. These latter may be the remains of inhabitants destroyed with their dwellings; but there are also found urns containing similar cinders, and showing that cremation was regularly practised by the extinct nation. Hatchets and knives formed of the hardest stones are present in abundance, but there were no traces of metal weapons. Several of the vases, which are of extremely hard and dark pottery, marked with irregular yellow lines, have been brought away to be publicly exhibited to the curious in the bazaar at San Francisco. But, admitting these accounts to be literally correct, it does not appear that there is reason to assign the remains to a higher state of civilization than that attained by the Aztecs when discovered by Cortez; and it is probable enough that they merely tell the history of a branch of these semieducated and sedentary Red Indians of Mexico, destroyed in some intestine war before the Spanish conquest.

—*Vanity Fair:* "Surgeon-Major Alder has just been acquitted of the charge of murdering Lieutenant Walker, Royal Artillery, by stabbing him in a broil which took place in an officer's room. We have nothing to say against the verdict, which was no doubt justified by the evidence. It is, however, a scandal that the accused should not have been convicted of manslaughter."

Both had been drinking heavily. Walker distinctly charged Alder with having stabbed him.

—A late number of the *Subodha Patrika* introduces its readers to the case of Downs, a member of the sect known by the name of the "Peculiar People," who was tried before a jury some months since, for causing the death of his sick child by neglecting to use any other remedies for its recovery than those prescribed by his religion, viz., prayers as well as the besmearing its body with oil. Our contemporary says:—The jury held that although the law of the country did not interfere with the religious convictions of any particular individual, and although it recognised the right of a parent over his offspring, yet when such views affected the moral and and physical welfare of others the law was bound to check the evil tendencies of such opinions. The *Patrika* then proceeds to say:—"Our people also labour under the belief that they have every right over their children and dependants, and that they can exercise such rights in any manner they like. Thus many of them bring into practice without fear their peculiar views and religious tenets. There are many in this city who from ignorance ill-treat and beat their children and servants, and if these are unwell, instead of using the easy medical remedies available, or calling the proper physician, or sending them to a hospital to ascertain the nature of their ailments, resort to the agencies of goblins, wizards, exorcisers, and other imposters, and in this manner augmenting the desease, become to a great extent instrumental in distroying their lives. It will be plain to those who have actually witnessed the wild and sickening operations of these exorcisers that there is a heaven-wide difference between the means used by poor Downs and those used by these impostors. The remedies adopted by the former were mild and did not accelerate the disease, whereas the beating and banging administered by the latter to their patients injure their bodies and aggravate the malady. There are also many in our country who firmly believing in astrology, neglect medical treatment in the case of their sick and who by appeasing the planets and repeating charms consider that they have discharged their duty. It is a common practice in the provinces of Bengal not only amongst the ignorant and illiterate but even amonst the well-educated to convey such of their relatives or friends as are extremely ill, or on the point of death, to the banks of the Ganges, where, before the cold bath given them is over, the victims expire. Many more such instances might be cited in which our countrymen with an utter disregard of the present state of things neglect the cheap medical remedies within their reach, and adhere to their own peculiar views and to those practices handed down by their ancestors. Such people had better take a warning from the case of Mr. Downs. It is very unlikely that this useful subject about which public opinion has been awakened in England will escape the aim of the legislative artillery at present in full play in India. We ought not to think that Government will never meddle with our religious ceremonies and other practices. As in abolishing suttee; putting down infanticide among the Rajpoot; preventing self-immolation under the car of Jaggannath; prohibiting pilgrims from attending shrines where epidemics have broken out; discontinuing the practice of the Thugs offering human sacrifices to the goddess Kali; the compulsory vaccination of children, &c., so in the matter above referred to, Government will, undoubtedly, interfere. Therefore our countrymen should beware, and to avoid the predicament in which Downs was placed, should try to reason and so shape their course that by their conduct no one's life or property be endangered, nor any one be incited to immoral action."

—The *Lucknow Witness* contains a letter from Rev. J. M. Thoburn, with regard to the special services to be held at Lucknow, Oct. 6-11, pointing out the conditions of success in a meeting of this kind.

—The *Liberator:* "The real reason why the Burials' Bill is so bitterly opposed by the Established clergy is indicated in a sentence contained in a furious article in the *Church Herald*—'For what is it that it is proposed to do by a Burials' Bill? It is to give *laymen*, who may be, or may not be, ministers of the various schismatic denominations, a legal right to officiate *sacerdotally* in our churchyards.' So that it is priestism, rather than a fear of disorder, which leads the clergy to cling to their monopoly. But the *Herald*, nevertheless, makes 'a proposal,' by asking 'will the Dissenters allow Mr. Morgan's Act to be made to deal equally all round? Will they make the law apply to their own burial-grounds as well as to those of the Church?' To that we reply, that the proposal is not reasonable; because the Dissenters' burial-grounds are not, like the churchyards, public property; but, nevertheless, we have no doubt that, in most cases, the Episcopalian clergy would have cheerfully conceded to them the liberty to conduct the burial service of their church in the burial-places of Dissenters."

—The poor Bishops are thus disposed of in the *Church Times*:—"The first sore we probe is the lack of competent leaders for the clergy. The very notion of the Bishops acting as leaders is too preposterous to be entertained for a moment. In the first place, they are imposed on us from without, and are not our own free choice, and their disqualifications are sometimes their only title to advancement, as was the case with Bishop Hampden and Bishop Prince Lee. In the next place, their highest ambition is that of the *Times*—to discover the popular opinion of the moment, and to follow it abjectly."

Friday, September 3.

—*Bombay Gazette:* "Yet another outrage upon an Englishman was reported from China yesterday by telegraph. Surely these frequently recurring outrages can point to only one result—war with England. The China English journals do not seem to have a very high opinion of the vigour of Mr. Wade as a politician, and recently they have frequently pointed out that he has made serveral concessions to unreasonable demands by the Chinese Government, and that these concessions have only had the effect which concessions to semi-barbarous powers generally have—namely, to increase the arrogance of those to whom they are made."

—Same; London, 1st: "The Nizam of Hyderabad refuses to meet His Royal Highness the Prince of Wales during the approaching visit."

Poona, 2nd: "In pursuance of the Resolution of last October announcing a new land policy, four resolutions will be published immediately, reducing the revised assessements in Madeh, Indapoor, Bhimturi and Pundherpore talookas. The reduction on the general average of revised assessments is very considerable, being from forty to sixty per cent. of increase made at revision. Special attention has been given to lowering the valuation for the assessment of poorer soils."

Simla, 2nd: "At the meeting of H. E. the Viceroy's Council to-day, Sir William Muir introduced and explained the Opium Bill which was referred to a Select Committee."

—The Str. *Kashgar* with English Mails left Aden for Bombay, Wednesday 3-30 p. m.

—The G. I. P. Railway advertise to-day that the trains from Bombay to Poona and *vice versâ* will run through over the Bhore Ghaut as heretofore without interruption. Both lines have been cleared at last of the 5,000 tons of rock which lately slipped from the side of the overhanging hills.

—Deaths last week, 287, being 39 less than the mean.

—The Deccan has participated in the good rains of this week.

—Charles Hiles, a ticket collector on the G. I. P. Railway, employed on the Nizam's State line, died in the Civil Hospital, Secunderabad, on Monday evening, from injuries received while standing on the foot board of a carriage; he came in contact with the top plate of a girder-bridge.

—At the late election of members of the Bombay Municipal Corporation, Mr. Shantaram Vithul was credited with some nine votes which were really given to Mr. Sorabjee Jamsetjee Jejeebhoy, and one of the other pairs of scrutineers having further credited Mr. Shantaram with another of Mr. Sorabjee's votes, the former was returned as duly elected and the latter left out in the cold."

—The s. s. *Colombo* having left Point de Galle on the 25th July, arrived at Aden on the 17th August. She ran short of fuel on the 9th of the latter month, and commenced to burn all spare wood, including the after derrick. She made for Socotra, and anchored off Tamarada on the 12th, expecting to be able to find firewood there. As none could be ob

tained, she sailed for Aden, consuming about 1,370 bags of ground-nuts.

—Fall of rain at Byculla, to the 2nd instant 62 inches.

Miscellany.

—Mr. Moody:

"I remember once coming out of a morning prayer-meeting in Chicago, and a man came up to me, trembling and excited. He said, "is the meeting over?" "Yes," I said. "Well," he answered, "I am very much disappointed. Could you introduce me to the minister or person that led the meeting?" So I took him and introduced him; and the minister, after talking to him a little while, said, "Mr. Moody, I have to go out and see some one who is sick and dying; will you speak to this man? He is anxious about his soul." So I sat down and opened the Bible, and said to him, "My friend, what is your trouble?" "Well sir," said he, "last Sunday" (this was Monday,) "I was going by a Christian Church—you will see I am a Jew. I HAD NEVER BEEN IN A CHRISTIAN CHURCH BEFORE, and as I heard the singing, I thought I would just go in and hear them. After the singing was over, I thought I would stay a minute and hear what that man said; and he took this text: 'It is appointed unto man once to die, and after that the judgment.' Well, I began to reason; and I said, Part of that text is true—'It is appointed unto man once to die.' My father and all my grandsires are dead; that part of the text is certainly true; but after that there comes 'the judgment.' I tried to dismiss that, but I could not get it out of my mind; and I thought last night if I got to bed early I should forget all about it. But I could not sleep. And this morning, when a paper was thrust under my door, I read about this prayer-meeting, and I thought I would come, but I made a mistake about the hour. That's my trouble; and I want you if you can to help me."

I said, "I will tell you what you want, my friend—you want Christ." The Jew scowled at me, and said, "Do not talk to me of Christ; He was an impostor. I believe in the God of Abraham, the God of Isaac, and the God of Jacob." "Well," I said, "that's just your trouble. If you would believe in Christ, the darkness around your path would all flee away." But the Jew would not have me talk about Christ; he wanted me to talk about the God of Abraham, Isaac and Jacob. Finally, I thought of this chapter in John; so I said to him, "I want to read to you the conversation Christ had with a Jewish Rabbi; and I read the conversation Christ had with Nicodemus, and when I came to the fourteenth verse; "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on Him should not perish, but have everlasting life," the Jew amazed said, "Does that say Moses in the New Testament?" "Yes," said I. "Well, I don't understand that. My father had a picture of Moses and the brazen serpent hanging on a wall when I was a boy, but I did not think there was any thing about Moses and the serpent in the New Testament." He did not believe me.

I said, "Come round here, and see," and he came behind me, and I showed him the chapter, and the man was astonished. I said to him, "Kneel down here, and let us pray and ask the God of Abraham, of Isaac, and of Jacob if there is any truth in it." And I said, "now you pray;" and the man bowed down clean on the carpet, and cried out, "Oh, thou God of Abraham, of Isaac, and of Jacob, if there be any truth in what has been read to me, reveal it unto me!" After he had prayed, I commenced to pray; for he said he had not any light. While I was praying, all at once the Jew sprang to his feet, and clasping his hands, said, "I see it! I see it!" I said what do you see?" He said, "Oh, sir, I see it! I see it!" I said "you are too excited; take your seat. What do you see?" and he said, I see it all now! When I was down there on my knees, praying to God to reveal the truth to me, I thought I saw Moses lifting up the serpent, and ALL AT ONCE THE SERPENT FADED AWAY, AND IN ITS PLACE WAS CHRIST, THE TRUE MESSIAH!

I see it all now! "He was lifted up, and died for my sins!" and the Jew went out to tell the story of the Cross.

—*Missionary Herald*; European Turkey Mission:

Mr. Jenney wrote from Monastir, April 28th:—

"About three months ago we received a letter from a young man in Kafádatse, a small city some fifty-five miles from here, in a northeasterly direction, stating that there were from ten to fifteen young men there who had been reading the Bibles which they had purchased of our bookseller; that they saw the folly of their church, and wished one of us to come down and instruct them, as they were very ignorant. As soon as the weather opened sufficiently I started, with our native helper, April 1st, and reached there on the morning of the 3rd. The young man who wrote for us gave us a hearty welcome. We found that a teacher and a priest in a village near by were among those who sent for us; so we called upon them immediately."

TIMIDITY—OPPOSERS.

"They were glad to see us, but evidently felt great fear of their people. We appointed a meeting, to be held in the school-house about nine o'clock the next morning. At that hour we went, but there was present only the man who wrote for us. After about an hour the teacher came, with one or two others who were friendly. The priest was afraid to take so bold a stand as to go to the school-house, and requested us to retire to a private house. I consented, knowing it was hard for a man of his office to take so great a stride at once. He and five others listened to our helper, and asked questions for over an hour.

"On our return to the khan, Angel, a priest of the Bulgarian church, called and opened a discussion as to the actual transformation of the bread and wine into the real body and blood of Christ, also as to the divinity of Christ being born of the Virgin Mary, both of which doctrines he firmly holds. Our room was soon crowded with eager listeners.

"The priest saw that he had come to the wrong place to gain honour and continually dodged the arguments, but we drew him back to the question at issue. A man who had listened very closely asked the priest why he had not taught him these things before. 'I have lived here thirty-six years, but have never heard from you as much of the Scripture as George' (our helper) 'has given us in the last hour.' 'Ah,' said the priest, 'they have given you crooked interpretations; they are liars.' '*You lie*,' was the retort, 'for they have given proof-texts from the Bible, and have only spoken according to the Scriptures. Why do *you* not teach us?' Whereupon the priest replied, 'You fanatic, stop your mouth!' He gave the same title to another present. When he rose to leave I thanked him for coming, and told him that he did right to oppose us if he really thought we were leading the people astray. He promised to come again and show us our error."

DISCUSSIONS.

"We soon learned that a Greek priest had been to the authorities and declared that we were working against the government; accordingly, early Monday morning, we went to the 'konak' (court-room), and I showed my firman and told them my business. They said that they had received a new order which they had not yet read, and if they found that it contained orders for us to stop our work we must do so; meanwhile we were at liberty to act and talk freely. During the forenoon we had callers. At two P. M. Priest Angel called, and commenced on his favourite theme, that the divinity of Christ was born of Mary. We begged him to show us one text which proved his doctrine. He refused to take the Testament; whereupon all laughed at him, and told him he could not prove his doctrine.

"He suddenly left, and told Peter (the priest who had reported us to the authorities) that we spoke against the church. The latter came to the gates in a rage and commanded all to leave the '*heretics*.' We went out and begged him, if we were in error, to show us our wrong; but he continued to curse us, adding epithet to epithet. I told him he was afraid to come, but he professed to fear pollution, and with a loud voice called out, 'Protestant, Protestant!' as though we were the vilest of beings. The crowd wanted to know of him why he did not talk to us; but he only cried out the more against us, and called us liars.

"A Turkish officer dispersed the crowd, but Peter went to the konak and told them how evil we were. Soon a soldier came to take us to the officials, who were in waiting at the court-room. Our going under guard awakened no small sympathy for us. The authorities received us formally, and said we were not liked by the people and must leave. Our helper told them that my firman demanded *protection*, not *expulsion*; to which they replied, 'We will place a guard at your door and keep people away;' but we refused to be prisoners. Then they told us we might stay but must not preach, but we refused to accede to this. At last, in a rage, they pronounced us nuisances; but even this we could not accept, and demanded papers stating the reasons for sending us away, promising to leave with these; but they were too shrewd to give them. Much to Peter's sorrow they said, 'Go, but we advise you to preach in your room only.' The whole city was stirred up, and every one knew that *something*, called Protestants, had come, and the whole remaining time before eight o'clock, P. M., was spent in receiving callers, who wished to know more of the trouble. This gave us a golden opportunity to tell our mission, and the true way of salvation.

"Tuesday morning, very early, a monk and Priest Angel came, with a crowd, and for two hours and a half the discussion was carried on very hotly, at times very noisily. About an hour after their departure, Priest Angel called and invited me to take a walk with him. I accepted; but when he said, 'We will go to the church,' and I learned that there was a crowd awaiting us. I refused to go knowing that there was a plot. They sent for me again and again, assuring me that all was right; but I said, 'No. Come and see us.' They at last came, and for three and a half hours the discussion was listened to by the crowd with intense interest. At the close, a few commenced to denounce Priest Angel for not teaching them the truths of the Bible. One exclaimed, in a loud voice, 'Priest Angel, you are professedly our spiritual guide, but you have not told us the true way of salvation. At the day of judgment God will judge you, and if I fall into hell, God will hold you responsible.' The priest hung his head, but as the man went on, he turned to him and said, 'I will see you to-morrow.' Whereupon the man spit at him, and mockingly repeated after him, '*To-morrow!*' As many seconded the words and actions of the man, the priest hung his head still lower. Finding that he, instead of us, was feeling the fire of persecution and ridicule, he arose to go, and bade every one to leave, as it was late. All laughed at him. His honour had fallen very low. Again and again, in the discussions, we handed him the Bible and demanded proof-texts. 'Why do you not give them?' the crowd would ask. 'They prove *every one* of *their* doctrines by the Bible.' He always replied, 'They give crooked interpretations.' 'Prove it by proof-texts,' was the reply. Poor fellow, he did not know what to do."

HOPEFUL INQUIRERS.

"On Wednesday, the priest who, the Sabbath before, had listened to our helper, came and said that he had been studying the Bible, and wanted to preach to the people of his village according to God's Word. I told him to return on the morrow; and meantime I prepared articles of faith for him, which he signed, and promised to serve the Lord in sincerity. I trust he is a true Christian. He is looked upon as a Protestant, and is spoken of by all as the most intelligent priest in all that region. A teacher from the same village will offer himself soon, I think, to go to Samokov to study theology. We feel very anxious about them, so many deceive us. Throughout Wednesday, Thursday, and Friday we had callers. They were invariably followed by Angel, who had a care for their souls, and this, too, when the people almost always taunted and scoffed at him because he would not give proof-texts for his doctrine. We found that the 'sword of the Spirit' was a mighty power, which he could only try to resist by calling us liars.

"A few days before our arrival, a discussion arose between the young man who wrote for us and Priest Angel, during which the priest almost knocked the man over with a blow. The latter sprang upon him, and knocked his hat, which is the insignia of priestly office, into the street. Since we left, Priest Angel took four men to hold this young man, while he beat him fearfully; and then took a knife and cut his cheek badly.

"Before this trip, I had no true idea of the depths of sin into which these priests have fallen, nor with what apparent disrespect they are regarded by the people. There should be four men 'stationed in the saddle,' to visit the cities and villages of Macedonia."

—The *Advance*:

"In an admirable article in the ADVANCE, of June 17th, Rev. Dr. Boardman earnestly and honestly contends for the benevolence of Divine Sovereignty. He says, "There is rapture in the thought that infinite love reigns. The heavens could not stand without it." . . . . . "The doctrine is altogether lovely that the sovereignty of God *involves not an atom of imperfection*; his decrees bear not a stain of infirmity." All Christians will say *Amen* to these propositions. They will also most heartily subscribe to this statement, "His decrees do indeed extend to all the acts, and to all the awards of both the righteous and the wicked, but they compel none, they violate the right of none; they deal in unkindness with no created being."

"But when he asserts that "God does indeed foreordain whatsoever comes to pass, yet he never forces a single free being in a single act"; not a few intelligent minds will emphatically refuse their assent, because they feel that there is a want of harmony between these propositions; for, while conceding that the divine sovereignty extends or is related to all the acts and awards of moral beings, they cannot admit that the acts of free agents are foreordained by God, since, in the case of the wicked, such procedure would stain the divine character; inasmuch as *to ordain* is an act of will, a moral determination, on the part of God which necessitates the end ordained; and the responsibility of an action lies with him whose will necessitates its performance and determines its character. It is therefore, vain to try to convince us that "God has foreordained whatsoever comes to pass; yet so as that he is not the author of sin," as the Westminster divines have attempted; for this qualifying clause cannot blind us to the issue involved in the sweeping assertion which precedes it; viz. that either he, who by the fiat of his will determines the evil actions of moral beings is the only responsible cause of these actions, or else there is no such thing as *sin* in the universe. The doctrine propounded by the Westminster theologians, and to which Dr. Boardman clings, while striving to hide its deformities by wreathing it with all the real beauties of the divine sovereignty, has produced a vast amount of spiritual indifference and practical, as well as speculative infidelity, which would have been prevented had theological teachers simply proclaimed what the Bible and sound reason unite in testifying, namely, *that God has foreordained whatsoever he himself brings to pass*; that he foreknows all the acts of moral creatures which they bring to pass, and, in the exercise of his all-wise, righteous and loving sovereignty, has arranged how to reward or punish all responsible agents according to their deeds; so that his decrees are related to all the actions and awards both of the righteous and the wicked.

"This view of the subject preserves the character, and vindicates the government of God, and is in perfect harmony with the dictates of conscience, the findings of reason, and the teachings of Revelation. It alone consistently shows that the decrees of the Divine Sovereignty "compel none; violate the rights of none; and deal in

unkindness with no created being." It alone rolls with resistless logic and unquestionable rectitude the guilt of his actions on the creature who, in the free exercise of his will, violates the righteous and benevolent laws of his Creator, which are but the expression of the good will of his Father King, who "is good unto all, and whose tender mercies are over all his works."

Selections.

THE TRUE MAN.

Men are very much wont to speak as though being a Christian was something different, or something more, than being a man. There could scarcely be a greater mistake. Piety means manhood. Manliness is but another name for godliness. Godliness is the ideal of human excellence. He who knows not God, neither serves him, is less than a man. A human soul not tenanted by the divine Spirit comes short of God's definition of manhood. Yonder soul, meant by its Maker to be filld with the fulness of God, yet in fact filled only with the fulness of self, occupied only with schemes of gain, think you God calls *that* a man? An immortal being on whom nothing has so potent an influence as money! Call you that God's idea of a man? Yonder reeling animal, who knows nothing of faith, or charity, or purity, or hope, or love, but whose whole life goes in the greedy endeavour to gratify his appetite, is that a man? Or yonder large-hearted, generous worldling, whose broad social nature makes him a host of friends, whose clear cool judgment wins him large respect, whose public spirit and stanch integrity make him a model citizen, yet whose finest religious nature is steadily trampled under the hard hoof of his worldliness, who habitually treats God with neglect, who never gives thanks, never prays, never worships—is his one-sided, worldly, ungrateful, ungodly life a specimen of manhood? Nay, if Christ Jesus was a man, if his manhood be held up to us as the model to the measure of which all true manhood is to come, then it is manly to love God, manly to do right, manly to be self-denying, manly to value principle more than money, manly to esteem the soul as a treasure for which the whole world would be no price.

Contrast now with this divine estimate of manhood, the notions which obtain in the Young America school of life, that it is unmanly to be pious, unmanly to be found studying God's Word in the Sunday school, unmanly and womanish to be solicitous about the welfare of the soul, and on the other hand manly to ridicule religion, manly to take a social glass, manly to swear a round oath. Unmanly to pray! Unmanly to take care of the soul, compared with which the glittering stars of heaven were baubles! Unmanly to serve God!

Nay, it is all a mistake. *Religion means manhood.* The more holy a man is the more manly he will be. The better Christian a man really is, the better neighbour he will be, the better citizen, the better scholar, the better man in business, and in every relation of life. I have no conceit of any religion which claims to glorify God, but which fails to turn out good men. The very work of Christ in the world is to make us men. To make us men, manly men, generous men, pure men, holy men, this is the very office and mission of Christ. Holy men. Did you ever examine the origin of that word "holy?" In its derivation it is the same as "whole." A holy character is a whole character, a complete, rounded, symmetric, harmonious, perfect character. To be holy is, as Paul has it, to be "complete in Christ," or, as James states it, to be "perfect and entire, wanting nothing." The world is full of half men, partial men, incomplete men. You walk over a recent battle field and you find everything in fragments; fragments of guns, of artillery, or horses, of men. Here is a man minus an arm; there one lacking a limb; yonder one who would be a man, but his head is gone; yonder another all gone but his head. Now what war in its wild havoc does on the battlefield, that sin does in society everywhere. The world is full of fragments of men. Here is one meant to be a noble man, physique erect and commanding, intellect ripe and large, yet he lacks the ennobling principle of unselfish love, which is the very crown of all excellence in character, human or divine. Yonder is a being, who in the great conflict, has been fearfully shattered, all there is left of him is a pitiful greed for money. Yonder another, all gone except his appetite. This world is vast hospital filled with the broken and shattered wrecks of torn humanity, and Christ is walking up and down the wards and seeking to make men whole, or what is the same thing, to make them holy. To make men men, like his own peerless manhood, to make men *men*, for this he left the throne, for this he stooped to the manger, for this he lived and toiled and journeyed and preached, for this he died—all that we may come in the unity of the faith and the knowledge of the Son of God into a perfect man, unto the measure of the stature of the fulness of Christ.—*Rev. J. W. Hough.—Advance.*

CONCESSIONS TO SKEPTICISM.

There has never been a time in the history of the Church when it has been more difficult to pursue a wise course toward skepticism than at the present. No race of infidel thinkers is precisely like another; each has its own peculiar features. Hence the difficulty in deriving lessons from the past as to the best mode of coping with the present assailants of the Gospel system. One thing, however, the entire history of the Church very clearly reveals, namely, the utter futility and danger of making any concessions to the demand of the skeptical or free-thinking opponents of evangelical Christianity.

The distinguishing trait of the present skeptics is, that they claim to love the Gospel, to accept it in the main, and yet to assert the right of eliminating whatever may suit their judgment. If they stood outside the Christian pale it would be easy to deal with them; they would be regarded as hostile in the extreme, and could be answered with blow for blow. But their presence in the evangelical Churches gives them the appearance of sympathy with the Christian faith and institutions. In the French Reformed Church there is a bitter party called the "Liberal Theologians," which threatens to overpower the evangelical section. Yet these skeptics occupy pulpits, publish journals, and teach in the theological seminaries of the Reformed Church with all imaginable assurance. Why do they not step out, and carry on their attack as pronounced foes instead of objecting friends? The same state of things exists in both Germany and England. The worst foes of the Church in both those countries are those of its own household. What an anomaly—men actually professing to represent Christianity in word and deed, and yet attempting to break up its very foundations! Of whatever else these gentlemen may be accused, they certainly cannot be charged with the crime of modesty.

Here, then, lies the difficulty in dealing wisely with the great majority of our skeptical opponents. In all the State-Church countries they are formally connected, for the most part, with some Church, and, in our own country, with some non-evangelical body. They claim to be friends, but act the part of enemies. Now, shall concessions be made to these people? If they attack miracle, or inspiration, or the authenticity of any biblical book, shall their results be accepted as final? Must we concede to them the possibility of the Bible having spurious sections, and yet that other parts will do well enough for awhile yet? Are we to admit to them that Moses was only an industrious gleaner of myths, and yet that at least the first part of Isaiah's prophecy is authentic? By no means.

We hold that wherever a man may be, in whatever fold he may make his home, his attitude toward the Gospel of Christ, in whole or part, decides his relation to it. Matthew Arnold, for example, in his "Literature and Dogma," attacks the doctrines of revelation in almost every part of his volume, but at the close says substantially this: Christianity is very weak in most respects, but still it has a certain grandeur; this consists in the experimental proof of the necessity of it; there is a "sweet reasonableness of Jesus;" "we need the Bible." Yet in the very same breath this gentleman talks to us flippantly about fairy tales, assumptions, popular legends, extravaganzas, multiplying loaves, raising corpses, and a heavenly judge appearing in the clouds with trumpets while we are yet alive. Is there any difficulty in telling where this man stands? He has Esau's hands, but Jacob's voice.

Such are the men to whom we are invited to make concessions. Now, there are three difficulties in the way of conceding any thing to the skeptical objector; and we give them in the following order: First, History has proven that where concessions are made by one generation of evangelical writers, the ground has had to be regained by their successors. Second, There is no agreement among the skeptics as to the extent of their demands, for they are a quarrelsome set at best, and have never yet hit upon a unanimous ultimatum. Third, A certain measure of concessions has never done any thing toward satisfying their destructive taste, but only whetted their appetite for more orthodox blood.

We trust that in the preaching and writing of our times there will be no tampering with these foes. They may come to us in all the charm of literary capacity, but that does not make their cause good. The times are unsettled, but the Christian can afford to wait. His proofs are strong; and yet he may not know at the moment just how to give the proper reason for the hope that is in him. He must not be discouraged; the pretensions of certain so-called Bible critics and scientific leaders must not frighten him. He has possession of good ground, and he must not give it up.

There are times when the true disciple must be content to make no progress, but simply to stand still. What years of miserable weakness and puny faith would have been saved to the Church in England if, in the best days of deism, the friends of the Gospel had refused to concede a jot or tittle to their opponents, all the way down from Herbert and Hobbes to Bolingbroke and Hume! But for this renunciation on the part of good, but weak, Christians, the land would never have been overflowed with the cold teachings of the later deists and extreme French atheists, and the Wesleyan revival would have been only a half necessity. Let no such mistake ever be made again.

What we need to-day is the courage of patience. There is no heroism more destructive to the foe than a relentless and stubborn refusal to step back. Holding one's ground means conquest. It indicates advance when there is a little less of the storm. How often has the Church been compelled to pause awhile in its progress! And she has afterward gone forward with double vitality and power. In these pauses, however, no hasty word of concession must be spoken, no failure of courage must take place; but a persistent holding of all the ground, though it be in the bitterness of silence and solitude. But there are worse evils than silence, and as to solitude, the true Christian never has it, for he has the constant companionship of Him who said, "Lo, I am with you alway." *(Christian Advocate.)*

MR. STEVENSON A. BLACKWOOD.

When the esteemed and beloved incumbent of St. Jude's, Mildmay Park, the late Rev. W. Pennefather was called away to his rest, two years ago, it was questioned whether an equally suitable successor could be found to preside over the annual Mildmay Park Conferences. The question, however, has been solved by the success with which Mr. Stevenson A. Blackwood has fulfilled the duties of that post during the past two years.

Mr. Blackwood, who is about 43 years of age, and of aristocratic family connections, has long been prominent in evangelical circles in London as one of the most acceptable lay Evangelists, and as a promoter of every good work to which he can find time to give his sympathies and co-operation. He held a government post in the Treasury at Whitehall for some years, which has lately been exchanged for a high official appointment in the General Post-office.

He is noted for possessing great administrative capacity, and on this account was selected in the Crimean war, about the year 1856, to go to the Crimea to assist in re-organising the Commissariat department, which had fallen into complete disorder; so that thousands of soldiers were perishing from want of food and clothes. His active efforts were so well directed in the undertaking entrusted to his charge, that instrumentally he became the means of saving many lives, and received the thanks of the Queen for his energy and success. The distinction he thus obtained made him almost a "lion" in high circles on his return from the Crimean war, and his table was covered with invitations to most distinguished gatherings of fashionable society, such as balls, dinner parties, &c.

Qualified by nature to shine in such circles, a fascinating life of worldly enjoyment lay in glittering attractiveness before him; but it was just at this juncture that the Spirit of God began to show him the hollowness of mere earthly pleasure. A train of providential circumstances in which visits to Dr. Marsh, at Beckenham, and conversations with Miss Marsh, authoress of the "Life of Hedley Vicars," held a prominent place, led to his surrendering his heart to Christ and becoming savingly converted. He at once began to visit and read the Bible to the poor; and we well remember seeing him in 1858 assiduously visiting and ministering religious consolation to the sick in Westminister Hospital.

He recently preached for several evenings in the Opera House in connection with the services of Messrs. Moody and Sankey, with whom he is in entire sympathy; and he has likewise taken an active part in Mr. Pearsall Smith's meetings.

Several able books have been written by Mr. Blackwood, such as "Forgiveness Life and Glory," "The Last Trump," &c. (published at Nisbet's, Berner's street, London). He is a strong believer in speedy Advent of Christ, as is also the Duchess of Manchester to whom he was married some years

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ago. The late Duke of Manchester was also a great writer on Prophecy, and reckoned from the Prophetic Dates that the Second Coming of Christ will probably take place within a few years of the present epoch.

One of the remarkable features of the present day is the number of gentlemen of position who constantly deliver gospel addresses—such as Lord Cavan, Lord Polwarth, Lord Radstock, Mr. T. Pelham, eldest son of the Earl of Chichester, Rear-Admiral Fishbourne, the Hon. Captain Moreton, Captain Neville Sherbrooke, General Alexander, General Burrows, etc. The present revival will no doubt largely add to their number.—*Signs of our Times.*

TERRIBLE RAVAGES BY THE GRASS-HOPPERS IN KANSAS.

BY REV. DR. HILL, OF KANSAS CITY.

THE grasshoppers have been upon us in full force, and their ravages have been widespread and most destructive. Last year they made their appearance in Western Kansas early in July, and spread over the western and central portions of the State, making a clean sweep as they passed through. They left a legacy far worse than the original visitation, for they filled the ground full of their eggs, and in the early Spring hatched out in astonishing numbers, with a capacity to eat as they grew that has made a wide region almost as naked (save the trees) as the desert of Sahara.

In numbers they are simply inconceivable. In places they cover the ground all over, as thick as it is possible for them to be, and at night, as they gather upon the fences and trunks of trees, they look

LIKE BEES ABOUT A HIVE IN SWARMING TIME—

a continuous mass. I attempted to form an estimate of numbers, and went into a beautiful field of wheat measured a square foot and counted the stalks of wheat growing upon it—found them 42—then I gathered in different places the grasshoppers found on single stalks of wheat, and counted them. I found that a fair average would not be less than five grasshoppers to every stalk of wheat in the field. For convenient reckoning—say 40 stalks to the foot, and five grasshoppers to a stalk, 40 by 5=200 grasshoppers to every square foot in the field. There are 43,560 square feet to an acre, 43,560 by 200= 8,712,000 grasshoppers to an acre; 640 acres a square mile, 8,712,000 by 640=

5,575,680,000 GRASSHOPPERS TO A SQUARE MILE.

This may aid the reader to form some idea of infinite numbers, especially if he will conceive of a region of country about 150 *miles wide by* 250 *to* 300 *miles in length*, as devastated by this scourge.

The destruction is terrible. The regions most severely injured are Jackson, Cass, and Johnson counties in Missouri; and Wyandotte, Johnson, Miami, and Linn counties in Kansas. In all this region the wheat, oats, corn, and indeed all the growing crops, are very nearly annihilated. Worse than that, in some respects, is the destruction of small fruits and growing trees. The large trees, forest and orchard, are but little injured, but vine-yards stand without a leaf; currant bushes and other small fruits not only stripped bare, but often the bark all eaten off to bare white stalks.

Conceive of a beautiful garden filled with all desirable shrubs and plants eaten until the ground is as bare as the middle of a well-travelled road, not a green thing left; then conceive of a beautiful meadow of cultivated grass, or a field of wheat, eaten all off until the very roots of the grass are dead; or think of a forest where all the under-bush is stripped into bare sticks, and you may have some idea of the nakedness of this region. Cattle have been driven out of Missouri into the unsettled regions of Kansas to keep them from starvation—many cattle have perished from starvation. This devastated region is the very best part of the two States, Missouri and Kansas, and the region now suffering contains a population of about 500,000 people. These swarms of grasshoppers, or locusts, come from the Rocky Mountains, and exactly resemble the eighth Egyptian plague.

The effect of this visitation is to bring great depression on the minds of all, particularly the farmers; and in many cases absolute want of food, and much suffering has been the result.—*Signs of our Times.*

"The most welcome intelligence," says Chalmers, "you could give to the proprietor of many a snug deposit, in some place of secure and progressive accumulation, would be, that he never would require any either of it or its accumulation for purposes of expenditure, and that, to the end of life, every new year should witness another unimpaired addition to the bulk of his idol, that household god which he has erected for his own senseless adoration, and bequeathed as an object of a senseless adoration to his family."

TELEGRAPHIC NEWS.

London, August 27th: It is reported that the Khokand troops have surrounded Khojend.—Advices from St. Petersburg state that Yakub Khan has been capturing Chinese towns one after the other without resistance. It is also stated that the Chinese expeditionary force sent against Kashgar three years ago has been obliged to build quarters, sow grain, and await the harvest before continuing their march.—The *Times* of to-day publishes a tranquilising article concerning the Russian expedition to Merv, which it states is probably already occupied.—Nothing is officially known here confirming the news that Mr. Wade has been insulted at Pekin. Mr. Wade has only informed the Home Government that he is dissatisfied with the conduct o the Chinese Government, and has suggested the expediency of having troops ready to send to China should they be required.

Constantinople 27th: Mahmoud Pacha has been appointed to succeed Essad Pacha as Grand Vizier of Turkey.—Latest advices from the seat of war in Herzegovina state that the Turkish troops have made but small progress against the insurgents.—Austria has assembled an Army Corps in Dalmatia.

St. Petersburg, 26th: An Envoy from Kashgar has arrived in Russia.

London, 28th: The Press in discussing the relations between England and China unanimously censure the reactionary policy of China, and urge that complete satisfaction be given for the murder of Mr. Margary and that energetic action be taken to obtain it.—The jury in the *Alberta* and *Mistletoe* collision case have disagreed and both parties have been bound over to appear at the Assizes.—The failure has been announced of the Bank of California and also of the National Gold Bank of California in consequence of which a panic has been caused in San Francisco.

Constantinople, 28th: Server Pacha, the Imperial Commissioner, has arranged a meeting with the Foreign Consuls to take place at Mostar on Tuesday next to negotiate with the Herzegovinian insurgents.

Madrid, 27th: The Alphonsist troops have captured the citadel and garrison of Sesed Urgel.

Shanghai, 28th: Advices from Pekin state that Mr. Wade was kept waiting at the door of the Viceroy Lihungchang and ultimately withdrew without an interview. The Viceroy apologized immediately and the affair is considered of no serious importance.

London, 30th: Latest advices from the Herzegovina state that 3,000 Servians have crossed the Southern Frontier into Turkey. Bands of Servians are endeavouring to provoke a rising in Bulgaria.—H. M. S. *Atert* and *Discovery* left Disco Island in the middle of July.—The *Valorous* has returned to Plymouth.—The effects of the Bank failures at San Francisco are merely local and the panic has subsided.

31st: The *Levant Herald* says that public opinion in Armenia is greatly excited on account of the activity of the tax collectors.

Ragusa, 31st: All the Turkish block-houses on the Montenegrine frontier are in possession of the insurgents.—Trebigne has been reinforced by 1,000 Turkish troops.

London, September 1st: The *Serabis* has been ordered to be ready for the Prince of Wales' embarkation from Venice on the 16th October.—His Royal Highness proceeds thence to Athens and Suez, and will probably arrive in Bombay on the 9th November.

St. Petersburg, 1st: General Kaufmann has telegraphed to the effect that the attack of the Khokand insurgents on Chodient (?) and the district of Kuranim has been repulsed, and that the insurgents vainly tried to incite the inhabitants to rebellion. He futher says that he is now marching to Chodient and intends to proceed thence to Khokand.

Belgrade, 1st: A new Servian Ministry has been formed, the members of which belong to the party aiming at independence

Hongkong, 1st: Intelligence has been received here that Mr. Henderson, Customs, Engineer, has been mobbed at Shang-tung Promontory.

Ragusa, 2nd: The Turkish troops have succeeded in raising the siege of Trebigne.—The insurgents, after a slight resistance, retreated into the mountains.—18,000 Bosnians are fugitives into Austria.

PASSENGERS SAILED.

Per P. and O. Str. *Pekin, 27th*, additional:

FOR SOUTHAPTON.—Mr Keter, Mr Coates and Mr J H Walker.

FOR BRINDISI.—Mr J Young, Mr C Lawson and Mr Thuey.

FOR ADEN.—Mr W Lawrence.

Per P. and O. Str. *Thibet, 3rd*:

FOR SOUTHAMPTON.—Mr J Talbot, Mr P B Dixon, Mr J H Black, Mr E Williams, Mr T Hopper, Mr J McArthur and infant, Mr Maurice Bean, Mrs Black, Mrs Talbot and two infants, Mrs Tytler and three children.

FOR BRINDISI.—Mr W S Wells, Mr G H R Hart, Mr Stuart C Bayley, Mr D R Lyall, Mr J Whitfield, Capt Grierson, Dr C Costello.

FOR VENICE.—Mr J Walker, Mr E L Hunt.

FOR ADEN.—Lieut Kennedy.

PASSENGERS ARRIVED.

Per P. and O. Str. *Mongolia, 31st*:

FROM SOUTHAMPTON.—Capt and Mrs Yates, Capt and Mrs Hartshorne, Mrs H V Carter, Mr Smythan, Mrs F Turner, Mr H A Thornton, Mr W Lake and brother, Mr Pearse, Mr A Carritt, Mr J Grayson, Mrs Gibbon and two children, Mr Wheeler, Mr G Newton, Mr Sim, Mrs Graham and infant, Mr S Cost, Mr B Mosley, Mr W Slack, Mr Devonshire, Mr C Mathews, Mr J Entwhistle, Mr J Sutton.

FROM BRINDISI.—Mr M J Tarachund, Mr J Hickman.

FROM VENICE.—Mr and Mrs Sinnett, Mr Wheeler, Mr R Groes, Mr A Silbiger, Mr W H Cowley.

FROM ANCONA.—G Pothecary.

Domestic Occurrences.

MARRIAGE.

EBDEN—BARTLETT—August 17th, at Nasirabad, Rajpootana, by the Revd C. Kirk, Captain F. T. Ebden, 23rd Regt. Bo. N. I. I., to Laura Elizabeth, elder daughter of the late Thomas Bartlett, Esq., C.E.

DEATHS.

COSSER—August 21st, at Kurrachee, Ellen June, daughter of Thomas and Mary Anne Cosser, aged 3 years.

HILL—On the 26th, at Bombay of general debility, the beloved wife of W. H. Hill, Superintent Bombay Tramway.

SMITH—August. 24th, at Albion Place, Byculla, Maud Eleanor, the beloved child of Mrs. J. B. Smith.

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Bombay, 12th September 1874.

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